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VACATION TIME

It seems to me I'd like to go
Where bells don't ring nor whistles blow,
Nor clocks don't strike, nor gongs don't sound,
And I'd have stillness all around.

Not really stillness, but just the trees'
Low whisperings, or the hum of bees.
Or brooks' faint babbling over stones
In strangely, softly tangled tones.

Or maybe a cricket or katydid,
Or the songs of birds in the hedges hid.
To fill a tired heart with ease.
Or just some such sweet sounds as these

If twern't for sight and sound and smell
I'd like a city pretty well.
But when it comes to getting rest
I like the country lots the best.

Sometimes it seems to me I must
Just quit the city's din and dust,
And get out where the sky is blue,
And say, now, how does it seem to you?

—Eugene Field.

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W. W. Ferrier - - - - - - Editor

2716 Hillegass Ave., Berkeley

ADVENTISTS AND A SUNDAY REST LAW.

Our Seventh Day Adventist brethren are disturbed over the movement for a Sunday Rest Law in California. They think that liberty is endangered. In a letter to the editor of The Pacific, the editor of "The Signs of the Times" says: "I am writing to you, brother editor, because I believe that our liberties are in danger. * * * We make no sectarian plea. We are pleading for your liberty as well as ours."

An article in the last issue of "The Signs of the Times" says that "a law to compel conformity to religious views and observances" is being sought. We quote:

"It is the clergy of the State who have agitated this question almost constantly since the repeal of the Sunday law in 1883. Time and again they have been defeated before the legislature, but now having the advantage of the initiative, referendum, and recall, they insist on having a Sunday measure placed on the ballot to be voted upon at the next general election, hoping that the people will do for them what their legislative representatives have so sturdily refused to do.

"That their demand is for a religious law, is seen in the fact that they propose to exempt from its demands and penalties those who religiously observe another day for the Sabbath."

We fail to see that the demand is for a "religious law." It is for a law that will aim to give one day in seven to every one as a rest day, and is so drawn as not to interfere with any necessary work. Under its provisions such industries as the railroads and street car systems will go on as now. Stores will be closed and saloons also. The question of amusements will be left to each municipality to regulate.

Seventh Day Adventists ought to aid in securing such a law instead of oppose it. Inasmuch as they observe Saturday as a rest day, they are to be exempt from its provisions. Such exemption no more makes it a "religious law" than the exemption of the railroads makes it a "railroad law."

So far as we have been able to ascertain the proposed law meets with favor from the workingmen of the state. Generally they want it.

Seventh Day Adventists ought to be thankful that the framers of this measure took cognizance of them as a religious body and with true catholicity of spirit arranged for their exemption. In no way can they be harmed by it with this provision. And such a law will do inestimable good to thousands of toilers.

WHITMAN COLLEGE.

Whitman College, the critical financial condition of which was mentioned in The Pacific last week, is one of the educational institutions which received large aid from the late Dr. D. K. Pearsons. In the list of gifts sent out from Chicago at the time of his death a few weeks ago it was stated that Whitman had received $400,000. But in "The Life of Dr. Pearsons," written by his intimate friend Dr. Edward F. Williams, and published by the Pilgrim Press last year, the sum of the various donations to Whitman is given as $213,250.

A few years ago President Penrose said: "Whitman College would in all probability be now merely a name if it had not been for the far-seeing eye and the generously helpful hand of Dr. Daniel Kimball Pearsons."

Whitman College is situate only a few miles from the old mission where Marcus Whitman sacrificed his life in laying the foundations of a Christian and an American civilization in the Pacific Northwest. It ought to remain in Walla Walla for all time, as a monument to that noble man. There is wealth enough in that city to keep it there, and we are hoping to hear ere long that the people of Walla Walla have met the emergency which is upon them.

All that region which now constitutes our Pacific Northwest began to be saved for the American Republic when the wheels of Marcus Whitman's old wagon went rumbling down the western slopes of the Rockies, publishing the fact that the way thereto was open to women and children. Vast reaches of that old "Oregon country" need the moulding influence of such an institution as Whitman College; and when the people of Walla Walla assure the permanency of the College they will clasp hands with the old missionary hero in an endeavor to put the impress of the best things on the life of the Pacific Northwest.

Latest information from Walla Walla states that nearly one third of the amount needed, which is $225,000, has been pledged. Among the pledges was one of $20,000 and one of $5,000, the latter being by Dr. Penrose, who is president of the college.

A Walla Walla dispatch to a Seattle daily paper states that Spokane has offered to pay the indebtedness and duplicate the plant. We are of opinion that this grew out of what Spokane people said they would endeavor to do if the removal or abandonment of the college should be made necessary by a failure on the part of Walla to meet the crisis. But the fact that a half-million dollars could, probably, be raised in Spokane for the college, suggests the importance of a location of such educational institutions in cities—men of wealth being readier to aid local enterprises than those remote.

A SORRY THING FROM A PROGRESSIVE STANDPOINT.

The Continent, one of the leading religious journals, and representative of the Presbyterian Church in the United States of America, says that the postponement of church union in Canada on account of the unexpectedly large minority against it in the Presbyterian Church, is "a sorry thing from any progressive standpoint, but particu-

larly from the standpoint of progressive Presbyterianism."

The Continent says further:

"To the enlightened leaders of the church, who have worked so unselfishly to arive at a perfect unionwith their Methodist and Congregational brethren, this outcome can only seem a distressing disappointment. But they are bearing themselves with a fine patience and tolerance, void of the least suggestion of resentment. They will not abandon their ideals nor turn back from what they are so well persuaded is the highest interest of religion in their nation. But, on the other hand, they will not crowd the issue in unbrotherly fashion on those who oppose them, nor ruthlessly override obstructive brethren. Instead they patiently announce their willingness to wait until a beter understanding gradually wears away the opposition now hindering them.

"Imitating their toleration, those who had hoped and voted for union in the other churches, as well as those outside Canada who had sympathized with the aspiration of the union movement there must restrain any harsh allusion to the Presbyterian minority. Undoubtedly most of them sincerely believe they are doing God service and, unconscious of their selfishness, suppose they are standing against the loss of important values. To be thus lenient toward them, however, and to abate strenuous measures for overcoming them, might be difficult if there were any doubt of the issue between their resistance and the forces which are making for union. But happily there is no such doubt. The trend of Christian sentiment toward uniting churches so nearly identical as these which have been negotiating in Canada is as irresistible as it is unmistakable. As certain as sunrise and sunset, day after day, is the daily increase of the majority for it and the daily decrease of the minority opposing, until all opposition disappears."

THE METHODIST CONFERENCE AND TOBACCO.

Tobacco is not in favor with the General Conference. A member from Illinois drew out that fact when he presented a resolution to the effect that no person who uses tobacco in any of its forms should be elected to any office in the gift of the church. He disclaimed any purpose to interfere with the rights of the laymen, but would put this restraint on all in high places of leadership and responsibility.

Another who opposed the resolution wanted the church to leave a margin for the freedom of an individual to act uncoerced in his relation to God and the law of his own being. Then he objected to the use that might be made of the proposed action in dealing an undeserved blow at some most worthy man. He was willing to leave to the man himself, otherwise capable of large service, the regulation of his own habits. A religious almanac or minute code of conduct makes religious observances ridiculous.

A Nebraska member contended that the Church had the same right to prescribe conditions of personal conduct for its officers as a railway company has. It is not a prohibition of tobacco using that is proposed, but a requirement which is already made of every candidate for the ministry. It is such a surrender of personal liberty as is demanded by a thousand vocations without anybody's protest.

"What is good for an ordinary pastor," said one speaker, "is good enough for the officers of the General Conference and for the bishops;" and, further, "if the navy and army of the United States can determine the physical, mental, moral, and educational qualifications of the men who are to be officers, our Church has authority to name the qualifications of those who are to be its captains and leaders."

The conference agreed. It would not refer the resolution to any committee. It would not lay it on the table. The only thing it would do was to adopt the resolution, which thing was done with great decisiveness amid much applause.

CHRONICLE AND COMMENT.

The late Sir Robert Hart, most of whose life was spent in China, wrote not long ago of the Chinese: "They can learn anything and do anything. They are punctiliously polite; they worship talent; and they believe in right so firmly that they scorn to think it requires to be supported or enforced by might. These qualities are not simply to be found in isolated cases, but are characteristic of the race as a whole."

Wireless trains are among the predictions of the future. Frank Wyatt Prentice, a Toronto electrical engineer, in an address before the Central Railway Club in Buffalo, gave some details of experiments which he declares demonstrates conclusively that electricity, transmitted for power or commercial purposes by wireless, really increases in velocity and power the further it goes from the point of origin. Discussing the commercial use of wireless power, Mr. Prentice suggested that for automobiles and motor trucks, receiving harps be placed on the machine and wave wires installed at intervals along the roadway, energy being drawn through the air to operate the machines. A flying machine with a small high frequency motor could, according to Mr. Prentice, fly at a height of 3,000 feet and draw sufficient power from a wave wire along the ground. By a similar device it will be found possible, he believes, to operate trains at a great saving from the present cost.

A Milwaukee lawyer by the name of Miller has returned to this country after a sojourn of four months in New Zealand making a study of socialism as it is in that land. His verdict is that it is a failure and that it has about bankrupted the country. "But bankruptcy is not the worst of it," says Mr. Miller. "Socialism has devitalized the people and sapped their initiative. Nowhere else in the world have I seen Anglo-Saxons so casual and inefficient. The country has been socialized about as much as it can be. The government owns the railroads, telegraph and telegraph lines. It issues life and fire insurance policies. It runs banks. Yet it is hopelessly in debt, because the government has been inefficient and extravagant. Its life insurance has maintained itself, but it has tried so many other experiments that it has had to borrow vast sums to make up deficits, and now about 25 per cent. of its income is used in paying interest on these loans. about one person in five is a government employe."

Chinese are barred yet from the Coeur d'Alene mining country in Idaho. They were driven out of the district in 1894, when the mine owners attempted to use them to supplant white men. It was then decided by the union miners, a set of men who had used desperate methods in strikes, that no Chinaman should ever be permitted to live there. Since that time Wallace, the leading city, has grown from a mining camp into an agricultural and business center, and is no longer dominated by the miners, and it might be supposed that the old feeling would no longer exist. Pong Bong, an intelligent Chinaman, who

went a few weeks ago from Butte to start a laundry in the district, found to the contrary. He did not know of the old rule, and on his arrival asked where he could find the Chinese colony. Learning that there was none, he sought rooming houses, but was turned away from all. He was being followed about by a crowd in which there was much hostility evident when a policeman picked him up. He went to police headquarters and was there advised that he would better accept the protection of the jail over night. He did so, and the next morning took the train for Butte.

A woman who crossed the Pacific ocean recently tells of the Japanese safeguards for steamer passengers: The recent Atlantic tragedy recalls to the minds of those just returned from a crossing of the Pacific, the arrangements of the Japanese lines regarding the lifeboat problem. In our staterooms on the beautiful new ships of the Tsyo Iisan Kaisha on a card of general information regarding meal hours, etc., we found given the number of the boat to which we were assigned in case of accident during the voyage. At the time we stupidly made light of the matter, and also expressed some irritation that the upper or boat deck was so "cluttered up" with boats that our view of the sea was quite cut off. The weekly boat drills, however, on that line and on the Pacific Mail were approved by all. It was with dread and yet with deep satisfaction that we saw the crews of each lifeboat swing it out and lower it, rivalry between the crews as to speed and deftness adding to the thrill of general excitement. Such drills are not frequently seen now-a-days on the Atlantic, because of the short voyages, no doubt. The events of these past weeks have taught us that our one chance of safety may depend upon the training of the seamen in this very particular and the foreknowledge on the part of the passengers as to what is expected of them under the stress of alarm. If at such a moment both could act automatically, how great a step toward rescue will have been made!

MINISTERS AND MYSTICISM.

W. N. Burr.

"Oh, that is mysticism!" remarked a minister in reply to a friend's assertion. The tone seemed to indicate that mysticism is not very highly regarded by that minister.

I once quoted Andrew Murray in a little district gathering of ministers. Later one of the good brethren said to me: "Don't read Andrew Murray too much."

Some years afterward I happened to mention that bit of advice in a prayer-meeting.

'Why should anybody, and of all people a minister, ever say such a thing as that!" spoke up a good lady who fed daily at the tables of Madam Guyon, Thomas a'Kempis, Andrew Murray and others of that ilk.

I tried to answer that "why," for the years had been doing a little work in the way of revealing heart values, and I had come to understand the "why" of my good friend's remark. But I did not seem to convince the prayer-meeting woman. "That's what's the matter with the church today," she said, with an emphasis that was not exactly of the spirit of Christian mysticism; "the ministers are not so spiritual as they used to be."

Now I will confess that I, one of the ministers still in the harness, do not read Andrew Murray and Frances Ridley Havergal as much as I did once upon a time; but I think I get more when I do dip into the deep wells of the mystics than I did in that "once upon a time" when possibly I was too much inclined to saturate my mind with Christian mysticism, to the exclusion of some other matters that are always demanding attention.

I enjoyed very much that recent number of The Congregationalist (April 27) that brought us a devotional article by Dr. Jowett, headed "Even Unto the Clouds," and Dr. W. B. Forbush's article on "Parochial Engineering," which is a warning against the attempt to reach into the clouds and pull out sermons from those mysterious heights while overlooking the obligation to touch the life and speak the language of the Galileans among whom we live, unless one be peculiarly fitted by nature and by grace to catch the mystic's most impelling vision, "which in rare instances makes a Matheson or a Jowett or a Charles R. Brown."

Dr. Jowett, mixing his metaphors somewhat perhaps, as we are all likely to be doing, writes: There is a saying of Samuel Rutherford which is something like this, 'Whenever I find myself in the cellars of affliction always look about for the King's wine.' That is very significant, and Rutherford quest was inspired by a great promise. In the cellars of affliction he looked for the wine! He searched for the promised exhileration in the season of depression. He looked for the grace which 'much more abounds' in the midst of his abounding need. It is an infinitely wise and fruitful quest. In the darg cellars we shall always find the wine. In the cold wrappings of the cloud we shall always discover the fatness, because in the cellar and cloud alike we shall find the gracious presence of God."

I am glad the man lives who could write that and everything else that comes to us from the heart of that princely mystic, Dr. J. H. Jowett. But what was it we were told of Dr. Jowett about the time he was coming from England to take up the duties of his present American pastorate? It was something concerning his desire not to be called upon to make many social engagements. I am not quite clear as to the exact statement, but one might easily infer that Dr. Jowett's "social consciousness" is focussed on the spirituality of the Christian mystics, causing him to bar the doors, in his own case, to any demand to minister directly to man's physical, social and intellectual nature. He no doubt regards highly the social ministry of others. But he feels himself called upon to do the work of the preacher of Christian mysticism rather than the hand-to-hand work of the pastor.

Dr. Forbush writes: "In the church with which the writer is connected there were no less than forty-one scheduled events mentioned in the parish bulletin the week before he is writing, and these involved the opening of various rooms in the church building a total of over seven full working days. Can the man one of whose avocations is to see that these forty-one events all come off smoothly give himself entirely to preaching? In many of these scheduled hours plans were made for charitable and religious service or actual service was undertaken, over a hundred young people were given physical and social training, nearly five hundred of them were taught in the Sunday school by fifty volunteer teachers, and the Word of God was preached to over a thousand souls. In every large city there is room for one church, at least, where a prophet shall stand and speak to a passing throng; but for this one church there are several hundred which minister to the daily and varied needs of people of settled homes,

and the man who tries to be Dr. Jowett in the field of Flatbush, Brooklyn, is bound to be a misfit."

Well, I have been thinking about it. Indeed, I have thought a great deal about it all along through the twenty-four years since my ordination. There have been times when I have seemed near to the mountain-top and have wanted to build a tabernacle and stay there, but the orders have always been, "Go to the needy multitude down among the foothills;" and I have had to go, and just cast out, and bind up, and lift, with all my might of hand and arm as well as heart. But I have always been thankful for the mountain-top experiences. I could never have held on down in the foothill region without them.

And so I am led to believe that it is well for us to be like that number of The Congregationalist, with a little of Dr. Jowett and Dr. Forbush both in us. Most of us, perhaps, would better take Dr. Forbush's advice and "give up the thought that eloquence is our trade, that a sermon is a work of art, that the Bible is the chief source of sermons or that our preaching is anything more than 'living aloud.'" On the other hand, I think I know some preachers in these days of the worship of "the practical," who would not be hurt at all by a few good doses of Christian mysticism.

La Canada, California.

MORE ANCIENT HISTORY.

Rev. Joseph Rowell.

City Cemetery of Panama.

(Written sixty years ago for the N. Y. Observer.)

It is an oblong enc'osure about 100 feet broad by 200 feet long, surrounded by a wall twelve feet high of hewn limestone of a dirty white color, and inside this an abutment about six feet high and eight feet wide, in which are built the niches for coffins. These are arranged in three rows, one above another, built like a brick oven (these were common sixty years ago), only longer and lower, that is, just large enough to hold a large coffin, and are about 300 in number.

These are for the use of such as can pay for them, while the enc'osed space is reserved for the poor and has been dug and dug again, till the soil seems to be composed almost entirely of animal matter and lime, which is used to decompose the bodies.

When a person dies the body is at once laid out, sometimes in its ordinary dress, shoes and all, and sometimes adorned with flowers and finery, and four candles are lighted at the head and feet of the corpse. In a few hours the friends assemble, the cracked church bells begin their jangling, whi'e one or two of the older women set up a hideous wailing, attended with extravagant gestures of grief and intermitted with passages of lively, cheerful gossip, as if nothing was the matter. When this has continued for an hour or so, the priests come with more candles, holy water and incense (I have seen them pretend to put incense in the censor, and wave it empty over the corpse—this was, perhaps, to save expense), and after chanting awhile, sprinkling holy water, etc., they depart as abruptly as they came, for the church, and the bearers follow at once with the corpse. This is the last the friends see of it, as they seldom follow it to the grave While on the way to the church, if there be money to pay for it, the body is laid on a table covered with a pall, every few rods, candles are placed around, and the chanting renewed. The chief exercises are performed in the church, and are the same as I have described, viz., chanting, sprinkling and incensing. The funeral services, prayers and all, are set to music in the Missal, and are chanted, responsively, by the priests and the choir, which consists usually of one violincellist, two fiddlers, one flutist, and one singer with a cracked nasal tone. When this has continued long enough, the coffin is carried in procession to the grave. If the body be that of an infant it is decked gaily with flowers and ribbons, preceded by liveliest strains of music, and followed by a laughing crowd. If an adult is buried it is usually done very quietly, unless he belonged to a prominent family, in which case a great effort is made to have a splendid funeral, and the corpse is carried in an open coffin decked in the most costly manner with ribbons, silks, laces and jewels, which are all—buried with the corpse? No, indeed, when the body reaches the ground, it is set down, and servants of the family, armed with scissors, etc., set to work and strip it of everything valuable, leaving it almost naked in the coffin, which is then filfiled with lime to hasten decomposition, and placed in one of the niches in the wall. There it is left till it is supposed the flesh is gone (I think the niche is rented for one year). Then the niche is opened, the bones placed in some sort of an urn, and deposited under a marble slab within some church.

But if the deceased belonged to some family, with moderate means, the body is taken out of the coffin and deposited, nearly naked, in a shallow grave, a little lime thrown in and then the dirt. I have said that this ground has been often dug over, and of course this cannot be done without throwing up bones. These are thrown into reserved corners of the yard, together with the coffins and unclaimed bones from the walls, and when the piles are large enough, are burned. I have seen a skeleton lie on one of these piles, entire, with every bone in place. This must have come from some niche in the wall. These piles of bones lie bleaching in the sun before the eyes of every one who enters the yard.

I am told that at Taboga, the island port of Panama, the burial customs are still more barbarous. The coffin is suddenly inverted, the body chucked into a shallow grave, a little dirt thrown in, and with a huge club, like a paver's rammer, dirt body and all are rammed into the smallest possible space, the bones crashing, audibly, under the blows, and so the grave is filled.

The utter want of solemnity at these funerals is shocking. At one funeral (that of a child from one of the best families) while in the church, one priest was chanting the service, with a very few friends listening; the rest, priests and people, were walking about the church, talking in loud tones and laughing about some repairs going on in the building, and the priest who did the chanting, followed the body through the streets, coolly smoking a cigar.

When the funeral is from a wealthy family it is sometimes followed the same day with a sumptuous feast.

Sometimes, friends follow the body to the grave, and prayers are mumbled over the unburied body, to get the soul out of purgatory, and then strange scenes follow. The prayers are mumbled so long as there is money to pay for them When they cease, some relative slips a dime or pesota into the priest's hand and the prayer is resumed. When the dimes cease the praying stops. Can paganism surpass popery in barbarism?

Panama, March 11, 1852.

"NEW WINE IN OLD WINE SKINS."

William Horace Day.

(A Sermon by the Rev. Dr. William Horace Day in the First Congregational Church of Los Angeles on Sunday, May 5th—the Occasion of the 20th Anniversary of his Ordination to the Ministry.)

Luke 5:38: "New wine must be put into fresh wine skins."

The Gospel is a living progressive message. Religion is living. It is never something once given and forever done. Our Lord declared it should repeatedly change, advance from low to higher, from narrow to broader, from meager to fuller.

The outward symbols of truth become like wornout clothes. There will be the new wine of the spirit and we must find new wine skins, for the old become stiffened and inflexible by use. The old which has lost power to change endangers faith, not because truth itself changes, for truth is eternal, but man's understanding of truth changes with each new hour, and it must have new expression. He finds new wine when he discovers some truth no one of the preceding generation had discerned. He also finds new wine when he first begins to apply, and make new to his own life any truth. So when I discover something that gives fresh power to my life, it is new to me, and that is a part of the new wine of the gospel.

The New Liberty.

This morning I shall contrast the hour in which my ministry began and the present. I shall take two novels, as suggesting the contrast, for novels that receive wide reading, are popular because, in some degree at least, they accurately or vividly interpret the thought and life of the time. I was just deciding to become a minister when Mrs. Ward published "Robert Elsmere." I suppose it is true, as Hamilton Mabie suggests, that during a decade there was no novel so widely read, and seriously discussed, as "Robert Elsmere." Mrs. Ward has issued another novel, in which she deals, from the point of view of the intellectual life of today, with the same problem as in "Robert Elsmere." "Robert Elsmere" and "Richard Maynell" contrast for us Mrs. Ward's conception of the religious thought of twenty-two years ago and the religious thought of today. These two men were clergymen in the English church, touched by the progressive spirit, which lead Jesus in His time to say that new wine must be put into new wine skins, but the vast difference between the outcome in the lives of these two is very significant. There are two kinds of progressive thinking and living. One is progressiveness, which results in revolution or destruction. The other is progressiveness which seeks to modernize, in order that it may fulfill. The progressive spirit of twenty years ago, as far as the dominating tendency of the intellectual life of America was concerned, was revolutionary. Many of you remember, Elsmere and his wife Katherine are together and he unfolds to her the condition of his heart. He faces the wreck of all her hopes, religious, domestic and intelllectual.

As they sit talking together, this is what he tells his broken-hearted wife: "Katherine, there is something dead in me. The old past is gone. I no longer can believe in the Incarnation or the Resurrection." Robert Elsmere had lost the conception that God came down out of heaven and manifested His life in man. He had also lost the conviction that out of human life and its struggle there grows, ageless, the need of the Spirit of God. "Something is dead and gone in me. Christianity appears to me as something small and local." Lyman Abbott, in the Plymouth Church, preached a sermon shortly after the book was published, when he called attention to the fact that Elsmere says: "Christianity has become to me something small and local." That is the theology of Robert Elsmere. The Brooklyn preacher, one of the great progressive preachers of our time, contrasts that theology with the theology of the New Testament, not a Christianity that is small and local, but the message of a God that "so loved the world, that He gave His only begotten son, that whosoever believeth in Him should not perish, but should have everlasting life." That is the theology of the New Testament. The progressive thinking of Robert Elsmere, characteristic of, dominating the college atmosphere that I knew, touching all the intellectual life of the English-speaking world, lead characteristically, to the weakness and futility of agnosticism. What is agnosticism? A long Greek word that means "I don't know." Only some people in those days took great pride in it. In the college life that I knew it was somehow the fashion to say about the deepest and most sacred things in human life, "I don't know." The modernism of Robert Elsmere was that destructive, revolutionary kind which sought to bring about change and reform by destroying all things past, and, in the interest of new wine and new skins, would abolish the vineyard altogether.

But let us turn from "Robert Elsmere," the great story which thrilled us and held us in spite of the sad outcome, because it revealed the characteristic thinking of many intellectual men in school and college life. Richard Maynell was also an English clergyman, touched with the modern spirit. His modernism was that which seeks, not wholly to destroy, but merely to fulfill the demand in the English church for the right of variation. A man, who comes feeling the great heart throb of mysticism, the God consciousness, that thrills through his heart and life, and dominates it with a motive, which leads him to bury himself in service for other men, this man, who loved to walk in the great cathedral, because he felt somehow that the very quietness of that sacred place drew him nearer to God, was demanding in the interests of human liberty that he, and others like him, have a share in the great national church of Britain, as well as they who declared the uniform liturgy and the uniform symbols, founded by the autocratic authority of Queen Elizabeth. In Great Britain there are more than one-half the Christians outside the national church. They contribute to its support by taxation. Their fathers, as well as those of the Anglican sect, were the builders of the cathedral by endowment, but Wesleyans, Congregationalists, Presbyterians, and Baptists are debarred from any privilege or right in the use of this great national endowment organization, and Richard Maynell, the modernist, comes, desiring, not to overthrow the belief in God, in immortality or in the spiritual Christ, but desiring to make it possible for the individual congregation or individual clergyman to express themselves not only in the stereotyped, stinted form of the prayer book, but also to give free expression of Christian faith and desire.

While they are talking about disestablishment in Wales, we have already attained what they are striving to gain. American Christianity has won the right of variation. The individual is under obligation to make his own decision, about the great mass of things spiritual and moral. That right and duty is laid upon every member of our American churches. It is a very interesting spectacle as we look across the country to see the Methodist church contending over one of the last vestiges of an old legalism which has crept into her form of government. Today they are trying to decide: Whether they will leave out the specific condemnation on the question of amusements and return to the general principle of John Wesley, that a Methodist should be forbidden to engage in diversion into which he could not carry the Lord Jesus, which implies that the Christian is obliged by duty to lay hold on principles and apply them according to the dictates of his own conscience and under the guiding of the Holy Spirit. Methodism has no intention of turning its back upon the sordid and stifling worldliness, with which out time is cursed, but is seekng to go from adherence to the letter of enactment back to liberty under great principle. And thus American Christianity, as you and I share its life today, is realizing, though it has not conpletely realized it, that ideal of the great modernist movement, the right of variation in non-essentials, within the individual church.

The New Responsibility.

Today we have a great liberty, and the problem is: What shall we do with that liberty. The new wine and the old wine skins are ours. The old garments that were worn out, and had holes in them, have been thrown away. The former bits of machinery, ecclesiastical and otherwise, though hallowed by long use, if rusty or broken, have been piled on the scrap heap, and the modern church is fairly pulsing with new life. The whole organism is very largely standardized on lines of modern efficiency. We are in possession of all these things for which modernism is struggling. There is one great difficulty which always comes with the progressive spirit, of which we must beware.

Modernism, the progressive spirit, can never do anything but clear the track. The progressive spirit ought to come and scrape the hull of the great liner from barnacles. Its business is to go down in the engine room, true up the bearings, and make the great piece of oceanic machinery perfect. The conservative spirit ought to be in the pilot house beside the bridge, crying: Look out for ice! Beware of the rocks! Observe the sun! Be careful! Conservatism is responsible for safety. But neither the modernist nor the conservative spirit can add one single ounce of weight to drive the ship forward. Only one thing can do that, and that is the faith that sees the great goal or haven towards which the ship and its precious cargo are to be driven. When modernism has done its best to make the Christian free, and conservatism to make him safe, we are only ready to begin. The spirit of God is the great power, and that dynamic must drive us forward to the goal. Let us set ourselves to the receiving of the dynamic. I hear the apostles saying: Endure hardness as good soldiers.

My own ministerial life has again and again been touched with that message, and the purpose of that ministerial life through these twenty years, has ever been to lift up the cross, to declare the hardness. As I walked for Christ, to win men to endure hardness. As I walked for the first time one rainy February day, down through those dirty streets in North Chicago, along the broken, dirty pavement, as I looked into the faces of the little children, that seemed touched more or less with the hand of misery, as I looked upon the houses, many of them marked with squalor and poverty, it seemed to me I heard this great message whispering in my heart, and instead of the parish that was inviting me yonder in another state, a parish of families, men conspicuous in leadership, in professions, in business, and in all forms of life, men, women and young people who would be an inspiration to a man as he stood before them to preach, I turned my back upon that opening, because it seemed to me here was an opportunity in the lower part of the city, amongst those who were in trouble, to heed and obey the great command: "Endure hardness" as a good soldier of Jesus Christ. And I found my way, not to the quiet, comfortable parsonage in a small country city, but to a tenement house study in the midst of the city's poverty and misfortune.

Some years later, when it was my privilege in the University of Oxford, to look into the faces of my fellow-students, as I shared in their social life, as well as intellectual fellowship in the class room, as we sat quietly in the evening, talking, around the open fire, there came to my heart the throb that was beating in theirs, and I realized that those high-bred, privileged young English men, having the heritage of ages, which comes into their lives so lavishly, those young fellows were not moved by mere desire to grasp and have, they were listening to that apostolic injunction: "Endure hardness."

I went to Mansfield House with them, and we walked along the great London highway and looked into the faces of little children, whose starved, narrow lives, physically and intellectua'ly, continually called to us, hollow-cheeked and aenemic, having no chance in the world, and the hearts of those students throbbed in sympathy with my own, and we heard the Master saying to us: Except a man take up his cross, he cannot be my disciple.

The next year in Berlin, I felt this life as a maelstrom of students; it was a great experience, but I found something lacking in that life as contrasted with the English life. It has changed since, but at that time there was no great passion going down through the hearts of German students in Berlin. There was no social passion except in remarkable instances here and there. The Inner Mission of Berlin was only beginning to speak the Gospel of spiritual self-abnegation, and what I had seen like a flame going through English student life, had not yet begun to blaze up in the heart of the German student.

I came home across the water, determined that my intellectual life should not be merely a selfish life, devoted to itself, but I determined to go back, if I might, and somehow to "endure hardness," that some other man might have a chance. And then I went to that suburban city of Aurora, Illinois, just outside of Chicago. My own touch was constant with the work going on in Chicago, that same sense of obligation was like a fiery cloud going before.. Then came the call to become your pastor, and teacher, and how can I fail to give thanks for these precious years as coworker beside my Father and now with a third pastor added to the group, how can I fail to be grateful beyond words for the inspiration that has come from your own faith, from the power of your own purpose. Your pastor has been thrilled and held up by the constant example of self-forgetting, of sacrifice and cross-bearing which has been so exemplified among you, coming without observation amongst the Christians in this household of faith. And only thus shall we, with all the priceless heritage of our time, be able to touch and transform the life that is about us.

A couple of days ago I went up into the reading-room of our city library. Somehow my eyes had not looked out as they did that day, as I looked northward toward the mountains, and these great new buildings piling themselves story on story. That sky line stretching out before me was significant of material power, creativeness, daring, faith. Is there in the hearts of the Christians of Los Angeles the creatiev faith which in material things has lifted those beautiful buildings? Is there that same creative thing that will enable us to endure hardness that the New Jerusalem may come? There are two ways of looking at life. Many a man conceives of life as the tower of Babel, builded by the hand of men from the earth upward, until it ends in confusion of tongues. The other gives us the view of Revelation, a new Jerusalem let down by God, out of heaevn, for "there is a spirit in man, and the inspiration of the Almighty giveth him understanding." Do we believe that? Must civilization come out of heaven from the hand of God down to the earth? Is there a spirit in man, and may he alone gain understanding by the inspiration from above? That is the minister's true message, and that message never becomes effective until we reveal it in the acts of self-sacrifice, or self-abnegation. The gift of ourselves is what will count. And it is the only dynamic that we as Christians can put into the life of the city and of the world.

One day Mr. Beecher was walking along the wind swept, muddy streets of Brooklyn. He came to a little newsboy, sitting on the curbstone, crying as though his heart would break, for the wind had come in a great swirl and had picked up his precious papers and flung them hither and thither, and they were trodden into the mire and the lad could not recover his lost property. Seeing him as he sat weeping, Beecher forgot his vast audience, his national influence, the deep things he must think in his head, and simply, as a big brother, bent down and picked the little chap up, and took him in his arms, and the great eyes that had swayed thousands in oratory poured their wonderful courage into the heart of that child. "What's the matter, my boy?" he said. And the boy's sobbing checked. "Oh, nothin', nothin' now; you've come." There are others waiting for you and me to come, to give ourselves in simple brotherliness; that is the only way the world's sore will be healed, and the world's heart will be comforted.

My beloved people, I am determined to know nothing amongst you save Jesus Christ, and Him crucified, and by that I do not mean merely to be the declarer of a doctrine about the cross, but, if I may, to be a prophet, calling you into the life of the cross. And may my right hand forget its cunning, and my tongue cleave to the roof of my mouth, if I forebear to lay upon your conscience not the way of ease in Zion, but the way of the cross, by which you must sacrifice what you are and what you have, that men may find Him.

Make up your mind to work at something really worthy of work, and work hard.

"A KNIGHT LIKE BAYARD."

Laura B. Everett.

There are few names that call forth so ready a response from old and young as that of Helen Keller. All know her story, but many do not know who made the education of the blind and the deaf and dumb a possibility. A charming little volume from the press of Dana, Estes & Co. tells of the life work of Samuel Gridley Howe, who worked against opposition and discouragement to procure facilities for training those who were prisoners in darkness and silence. Doctor Howe's wonderful results with Laura Bridgman, who was to the past generation what Helen Keller is to the present, were the foundation of the splen- system of training now provided for the deaf, dumb and blind.

America has no better type of the hero than Samuel Gridley Howe. Read John Greenleaf Whittier's poem, "The Hero," when you long for "A knight like Bayard, without reproach or fear." Read how he went to the aid of the Greeks, fighting for independence against the Turks; of the exploit in which he saved the wounded Albanian, while "hot spurred the turbaned riders." Such a man could come back to work for the education of the sightless. to shut himself blindfolded in his room, there by actual experience to gain acquaintance with the needs of the blind. He developed and introduced systems of training not only for the deaf, the dumb and the blind, but also for the feeble-minded and the idiotic. "Peace hath higher tests of manhood than battle ever knew." Every institution for the training of defectives owes its being to this great-souled man.

That he who had "the lion's heart in battle, the woman's heart in love," should wed one of the finest types of American womanhood doubles one's interest in this man. Their ideal companionship and beautiful home life are fittingly described by their daughter, Mrs. Laura E. Richards. Julia Ward, who became Julia Ward Howe, wrote, lectured, sought to broaden woman's outlook and sympathies. Her's was the clarion-call to which the country responded when she wrote, "Mine eyes have seen the glory of the coming of the Lord."

The story of Samuel Gridley Howe and Julia Ward Howe is appropriately entitled "Two Noble Lives." It is written simply, that it may appeal to young people; and father, mother and the children may enjoy it together.

A QUESTION ASKING BEE.

A few days ago an old friend, who is now teaching in a fashionable private school for girls, asked me if I would come and talk to her girls about "Evolution and Religion." They had been studying botany and did not see how they could believe in evolution and the Bible too. I gladly went and gave a twenty-minute talk and then occupied the rest of the hour answering questions. Some of these questions were verbal and some were handed in written out. These questions seemed to me interesting as giving some insight into the processes of the minds of girls of high school age, and it may be illuminating to some of the readers of The Pacfic to read them; and I may gain much sympathy from any who attempt to answer them! Here are the questions which were handed in written out:

If God created heaven and earth in seven days, how do you account for the millions of years necessary for the formation of each geological layer?

As it is proven that a horse has increased from the size

If God is all powerful, how do you account for the rise of a dog why cannot the same be said of the man?

If all creatures are of God's creation and are objects of his love, why should animals be spiritless and without consideration?

Did God adapt animals to man's use, or did man domestimate them without divine aid?

As all animals of prey change habits and form according to climate and territory, why cannot man?

of other religions?

If the Christian God is so powerful why is its doctrine so confined?

Why do you say there is a Paradise? Is such a place known to exist, or is it merely a belief?

If our religion teaches love, why do we find these in the Bible: "I will send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in numbers, and your highways shall be desolate"?

Commandment 5.

Matthew 5:25,26.

Others too numerous to mention.

What do you thing of the Divinity of Christ?

If we are descendants of the monkey and have souls, why have not the other animals souls and a paradise to go to?

Is there any scientific proof, is there anything in religion that upholds the theory of transmigration of the soul?

A. W. P.

AN INDEPENDENT CHURCH.

The First Baptist Church of Los Gatos Withdraws from the San Jose Baptist Association.

It is known to the public that the First Baptist Church of Los Gatos, under the leadership of Rev. Robert Whitaker, has been for some time engaged in a struggle with those who wished to put the church on trial and dispossess the church of its name and title. Under Baptist forms of church government a heresy trial is practically impossible as every local congregation is independent and the relations between the churches are purely fraternal. There was, however, a minority at Los Gatos, no longer members of the church there, who were determined if possible to invoke some outside ecclesiastical authority against the insurgent minister and his congregation.

The last three sessions of the San Jose Association for 1910, 1911 and 1912 have all been much disturbed on account of this contention. The matter was happily settled at the recent meeting of the Association at Mountain View. The following agreement was read before the Association and the following resolution passed.

It is agreed that upon the reading of the list of delegates and their seating in the Association that the church of Los Gatos withdraw from the membership of the San Jose Association.

Resolved, That the withdrawal of the delegates of the First Baptist Church of Los Gatos be recognized, and the membership of the church in the San Jose Association be terminated.

This action leaves the First Baptist Church at Los Gatos in the position of an independent and separate congregation. Its title to name, organization and property is not disputed by the Association, and the church and the As-

sociation have simply agreed to go their separate ways. The church retains its membership in the general Baptist Convention of Northern Califorhia, and its relation to the larger denominational activities is not disturbed. It has been recommended that a mutual council consisting of a dozen representative men from outside the bounds of the San Jose Association shall be called sometime in the near future to advise the parties at Los Gatos as to the course which can best be pursued now to conserve their mutual interests and the interests of the denomination at large.

NOTES AND PERSONALS.

Secretary Wikoff of the Church Building Society plans to go east for the summer vacation.

The Rev. Herbert A. Jump will spend his vacation in the East, going thence about the middle of July.

The next annual meeting of the Northern California Congregational Conference will be held at Pacific Grove in October.

The Rev. H. R. Miles is looking forward to a summer outing in the California mountains in the Western Pacific country.

Next Monday the paper at the meeting of the ministers of San Francisco and vicinity will be given by the Rev. C. L. Mears.

Calvary Presbyterian Church, San Francisco, of which William Rader, long time a Congregationalist, is pastor, will invite the General Assembly to meet here in 1915.

Francis W. Reid is supplying the pulpit of the Concord Presbyterian church during a two months' absence of the pastor. He has been superintendent of the Sunday-school since last February.

The Rev. H. E. Banham came from Eureka last week to attend the meeting of the board of directors of the California Home Missionary Society which was held on Monday. The pulpit of the Fruitvale Avenue Church, Oakland, was occupied by him last Sunday.

Governor Frear of Hawaii arrived in San Francisco on Monday and will be at the home of his father, the Rev. Walter Frear of Oakland, for a few days, before going to Washington on official business, and later to Chicago as a delegate to the National Republican Convention.

An article in a recent number of "Out West' 'speaks of the Rev. Dana Bartlett of Los Angeles as "The Modern Mission Father." For sixteen years Mr. Bartlett has lived with his family and worked in a social service way in the most squalid section of Los Angeles.

The Rev. C. M. Streeter of Woodland has been given a four months' leave of absence and has gone East for a change and rest. After a stay of a few weeks in Colorado he will go to Michigan and later as far east as Maine. Under his leadership the church at Woodland has taken on new life and has greatly enlarged its influence.

Plymouth Church, Oakland, appreciates the good work of a committee of twenty in an every member canvass. As a result of their expenditure of time and effort 52 new subscribers have been secured making a present total of 124 subscribers to benevolences. If these subscriptions are paid as pledged the receipts for benevolences will amount to $863.34. This is $163 more than the committee started out to secure.

The San Francisco presbytery at its last session having regretfully acquiesced in the resignation of the Rev. George A. Blair from the superintendency of the church extension society work adopted an expression of appreciation of his energetic, faithful and conscientious labors durng the four years' tenure of office. Mr. Blair is pastor now of the Congregational church at San Mateo.

Rev. and Mrs. E. L. Walz expect to start East on the 30th of this month. They will spend two months in Colorado, probably at Colorado Springs, going thence to New York City, where Mr. Walz will take several months study in Columbia University. For nine years Mr. and Mrs. Walz have given themselves without reserve to the work in the North Beach district in San Francisco. It is not surprising that persons in large numbers in that part of the city think that the work there demands their return, and are hoping that after a period of rest and study they will return to it. But be that as it may, The Pacific knows that it speaks for hundreds who have come to know and love them when it expresses the hope that ere many months roll around they will be located again in California.

The First Congregational Church of Oakland has substituted the name "Church school" of "Sunday school." A word of explanation in connection is: "This is not a matter of great importance, but it means that the school is not merely an organization for Sunday but for all the week, and the name should clearly indicate its purpose." The school now has 421 scholars and 40 teachers. Mr. Carter, the educational director. says: "It is our desire not to treat the pupils as little men and women, or merely as candidates for maturity, but to take them as we find them, recognizing the worth of each phase of their life, and endeavoring by adaptation of material, whether from the Bible or other sources, to minister to their needs as developing personalities, and by athletic and social clubs to provide for their God-given love of a good time. We endeavor to remember in our teaching that boys and girls are not solitary but social beings. As such they are to be trained to live with others, and to meet the demands of the modern world with intelligence, courage and Christian devotion."

THE FIRST CONGREGATIONAL CHURCH WELCOMES PLYMOUTH.

"We welcome you and tell you so," were the words which greeted the eyes of the members of Plymouth Congregational Church, San Francisco, as they entered the beautifully decorated parlors of the First Congregational Church last Monday evening. On each arrival was pinned a carnation embosomed in a green spray, and throughout the evening the hospitality was delightful and unbounded.

In his words of welcome Deacon I. H. Morse said: "You come with a knowledge of service well done. Your past is replete with achievement." In words deeply tinged with emotion Mr. Morse made personal mention of many of the pastors and laymen who in the last half century had wrought righteousness near and far in and through Plymouth Church.

Dr. Aked told of the general sympathy for the people of

Plymouth in a difficult situation and of the changes in that part of the city which so restricted the work as to make necessary its discontinuance. But not an iota of the consecration and effort that had gone into the work there, he assured them, had been lost. Every prayer, every sermon, every dollar given, every thought looking toward righteousness had gone into the structures which God is building for the eternal ages.

After greetings from various departments of the First Church by representative men and women there was response from members of Plymouth. Mr. Morris Marcus said that it was like coming back home to him. In the First Church as a young man of 19 he had begun the Christian life, going into Plymouth therefrom. In a brief historical sketch Deacon S. F. Bufford spoke of the good influences that had gone out from Plymouth and how she would live on in other churches throughout the city and state.

It was announced by Dr. Aked that as soon as action could be taken provision would be made for one more trustee for the First Church and that Mr. Bufford would be placed on that board; that three new deacons would be chosen and that Mr. Marcus would be one.

During the evening a hymn written by a member of the First Church was sung:

"Welcome, Plymouth comrades, marching as of yore,
From the work completed to the joys before;
When the darkness gathered in the days of old,
Home we found and shelter in your hearts of gold.
Welcome, Plymouth comrades, marching as of yore,
From the work completed to the joys before.

"Welcome, Plymouth comrades, leaders wise and strong,
Still the Church will need you in the fight with wrong;
Welcome every soldier, many years or few,
Young and old we call you to a service new.
Welcome, Plymouth comrades, marching as of yore,
From the work completed to the joys before.

"Welcome, Plymouth comrades, join our happy throng,
Blend with ours your voices in this loyal song;
Church with Church uniting, pledge we here our best
For the golden future of our Golden West.
Welcome, Plymouth comrades, marching as of yore,
From the work completed to the joys before."

It is expected that the Plymouth people will be publicly welcomed into the fellowship of the First Church at the communion service in June. After that date the services will be discontinued at Plymouth except the Sunday-school which will be carried on for some time; perhaps until the property shall have been sold. The lots and building are valued at $25,000.

Plymouth celebrated its half century anniversary last January. It has had eight pastors: Revs. John Kimball, J. A. Benton, T. K. Noble, W. H. Scudder, W. D. Williams, F. B. Cherington, I. C. Meserve, R. W. Rogers.

PHILIP COOMBE MEMORIAL SERVICE.

A service in memory of the late Philip Coombe will be held in the Richmond Congregational Church next Sunday evening. Mr. Coombe was the first pastor of the church, in which position he remained for ten years. In a note to the editor of The Pacific, Deacon Morse of the First Congregational Church says:

"Our church at Richmond will always be a monument to his memory. It occupies a field that is one of the most promising of any in the city. The building which he in his zeal erected is ample (thanks for his foresight) for many years to come. He was criticised for the largeness of his plans, but the final results have proven that to him was given that largeness of faith which inspired the earlier prophets, without whom the church would never have attained its present strength."

Mr. Coombe retired from the work of the ministry several years ago, but kept his residence in San Francisco. He passed suddenly into the other life one night last week in a hotel at Marysville.

At the services Sunday evening a memorial address will be given by Dr. Cull, the present pastor, whose work there has made him cognizant of the great and lasting work done by Mr. Coombe in his ten years' service for the church.

Among the Churches.

CALIFORNIA.

Berkeley, First.—The First Congregational, the Baptist and the Disciple churches have arranged for union Sunday evening services during the summer. Next Sunday evening in the Disciple church the Rev. H. R. Miles will speak on "The Congregational Contribution to Our Common Christianity."

Oakland, Plymouth.—The membership of the Cradle Roll in this church, which was started three years ago with 25, has increased to 90. The money it receives goes half to foreign missions and half to home missions. The amount this year will be $36.38. At the Cradle Roll party recently 35 little ones were in attendance.

Corona.—This church is making active plans to celebrate its quarter centennial in June. In preparation therefor, the pastor, Rev. Chester Ferris, is preaching a series of sermons on "The Puritans and the Pilgrims," with the subjects, "The Puritans," "John Robinson, the Pilgrim Pastor," "The Pilgrim Fathers," "Oliver Cromwell," and "The Centuries of the Pilgrim Faith and Practice." Also Sunday evenings he is giving a series of addresses on "Why I Like My Neighbors—The Roman Catholics, Episcopalians, Baptists, etc.," to close with the subject of "Sectarianism and Church Unity." Each month one of the illustrated lectures of the American Board on its misison fields, with colored slides, is given. Some of these lectures are most excellent and both arouse great interest in those who have not been drawn to foreign missions and contribute most graphically much valuable information. They are heartily commended to other churches which are provided with stereopticons.

RESOLUTIONS BY THE CALIFORNIA HOME MISSIONARY SOCIETY.

Resolved: That the directors of the California Home Missionary Society desire to express their gratitude to Mrs. Lucy Bull, of Campbell, Cal, for her gift to this Society of

bonds valued at $1,000, and to recognize the wisdom of the action she has thus taken.

Resolved: That these resolutions be spread on the minutes of this Society and a copy of them be sent to Mrs. Bull and published in The Pacific.

Memoranda: In accepting these bonds the California Home Missionary Society has agreed to pay Mrs. Bull a certain stipulated sum semi-annually during her lifetime, and after her decease to continue the payment of a certain specified sum semi-annually to her nephew, if he survive her. After the decease of both parties the bonds so contributed by Mrs. Bull are to become the property of this Society and become a part of the endowment of this Society and the income therefrom is to be used to forward the work of this Society.

SOUTHERN CALIFORNIA NOTES.

San Diego.

The recently organized church at Park Villas, the fourth of our order in the city, was recognized by Council as a Congregational Church on May 7th, with Rev. C. N. Hand as Moderator. The occasion, which had been anticipated with much pleasure, proved to be a time of sadness. The church had become a reality through the persistent faith and determination of Mr. and Mrs. Robert Dick. More than two years ago these earnest people had determined within themselves that the rapidly growing section of the city in which they were living must have religious service. They therefore set out to establish a Sunday-school. They opened their home for the purpose. The beginning w[as] very small, but faith and persistence won the day. Gradually interest in the enterprise grew until, through the help of friends on the field and away from it, a simple chapel was built. Rev. H. C. Miller, of Pacific Beach, assisted them for a year in maintaining services. In January of this year, the work was placed in charge of Rev. Isaac Cookman. On February 7th, organization as a church was effected with a charter membership of 25. In due time Congregational fellowship was sought.

The Council which was called to extend them recognition convened under circumstances of profound sorrow, for instead of participating in the occasion to which she had looked forward with such expectancy, Mrs. Dick, the beloved woman to whose faith so much of the success was due, was even then lying still in death. Swiftly and unexpectedly, the blow on her family, the church and neighborhood had fallen.

It was, therefore, with a deepened sense of the sacredness of their function that the members of the council proceeded with the work in hand. She who had given so much of time and devotion to make the consummation possible could not share in the service, but the benediction of her life and faith pervaded the assembly and gave deeper meaning to their act. The church thus received under the lead of its earnest pastor looks forward hopefully to a future of helpfulness and power.

Venice.

A church was organized on April 26th. The city is a beach resort given over largely to recreation and amusement. For about two years a band of earnest people have been maintaining an organization known as the Venice Gospel League. Sunday-school and preaching services have been sustained during most of this time. Finally through the aid of the State Conference and a private donor in Los Angeles a call was extended to Mr. Fenwicke L. Holmes, of the Corona Union Church, to become their leader. Under his direction a church organization was effected with 32 charter members. A parsonage is being built. Services are conducted in the high school auditorium.

Los Angeles Efficiency Conference.

A unique meeting was held at Plymouth Church, Los Angeles, on the evening of May 7th. It was called an "Efficiency Conference." Its design was to bring together the representatives of the churches of our order in Los Angeles and vicinity for a comparison and discussion of methods with a view to increased efficiency in the work of the local churches. After a dinner served by the ladies of the church, to which about 75 sat down, the company divided into five groups for simultaneous discussions. The sections were as follows:

Church Finance, led by Rev. Tyler Dennett, of Pilgrim Church. To this conference were especially invited church treasurers, trustees and members of finance committees. A start was made toward standardizing our financial methods.

Benevolence, led by the State Conference treasurer, Mr. Fred M. Wilcox.

Young People's Work, led by Rev. James H. Lash, of Lake Avenue Church, Pasadena.

Sunday School Work, led by Rev. Harold S. Tuttle, Director of Education of the First Church, Los Angeles.

Deacons' Work, led by Superintendent Ralph B. Larkin.

The attendance and interest were very gratifying. Some of our most efficient and representative men were in attendance and contributed from their fund of wisdom and experience to the discussions. Such enthusiasm was felt because of the helpful and hopeful results achieved that we shall probably not be content with having made only one successful venture, but shall wish to repeat the plan some day and expect to enlarge its scope by bringing a much larger number of the officiary and working force of our churches into it. With the demand for efficiency everywhere so insistent, we must make the same demand in the conduct of church activities. The work is too vitally important to be bungled.

SACRAMENTO VALLEY ASSOCIATION.

The annual meeting of the Sacramento Valley Association was held at Grass Valley April 30, May 1-2.

The first evening Present Day Missionary Problems were considered by the Rev. George Hinman and Mrs. Hinman. The former speaking concerning the work in the home land; the latter concerning that in the foreign lands.

"The Rural Church Problem" was the subject of one of the leading addresses of the Association. It was by the Rev. W. E. Eckles of Loomis. Amongst the things set forth as weaknesses in the rural church were: The lack of the inspiration which comes in numbers; inadequate equipment, and that isolation which makes it difficult for the church to realize that it is but one division of a grand army that is all the time making conquest.

In the discussion of this address the evils consequent on so many denominations and divided forces were brought to the front.

A paper on "The Boy Problem," prepared by the Rev. A. A. Kidder of Lockford, was read by the Rev. D. Goodsell. In this it was said that emphasis should be on formation rather than on reformation, that one former was worth a thousand reformers. To reach and win and hold the boy it was shown that the minister must be able to challenge in one way and another the boy's thought. Among suggestions made was one for training classes for parents by which the church and home might be more closely linked in work with and for boys.

The Rev. C. M. Streeter of Woodland, in a very suggestive address on "The Man or the Method," laid emphasis on system and modern business methods in religious work—both for the pastor and for the church worker in general.

At the close of one afternoon session in Grass Valley the delegates went to Nevada City, where they were taken in charge by the members of the Nevada City Congregational church and royally entertained at dinner. The evening session was held in Nevada City.

At that meeting Secretary Fisher of the Congregational Sunday School and Publishing Society made a strong plea for intelligent, up-to-date teaching of Bible truth to the young. This, he showed, is the demand of the age; and only in this way can the young man and the young woman be held to the church as they become conversant with the thought of the times. But let the teaching be adapted to the age of the child.

The association sermon which was given by Rev. C. C. Kirtland of Lodi was on the text, "As a man thinketh in his heart so is he." The thought was that ideas and ideals are the forces which make for righteousness and transform the world.

The proposed changes in Congregational polity were presented in an illuminating manner by the Rev. A. B. Patten of Sacramento.

An invitation to hold the next meeting at Woodland was accepted.

The Rev. A. B. Patten was elected moderator; C. M. Streeter, scribe; W. E. Eckles, registrar.

The church at Grass Valley, of which the Rev. Ben F. Sargent is pastor, was very gracious in its hospitality; and the fellowship was beautiful throughout.

SAN JOAQUIN ASSOCIATION.

The San Joaquin Association met with the church at Ripon, May 1-3. The Rev. R. B. Cherington was moderator and the Rev. A. E. Bradstreet, scribe.

Addresses and papers were as follows: "How to Reach the Boys," Rev. J. Porter; "The Work of the W. C. T. U.," Mrs. D. Blackburn; "Work of the American Missionary Association," Rev. Geo. Hinman; "The Congregational Church Building Society," Rev. H. H. Wikoff; "Foreign Missions," H. M. Tenney; "The Work of the Juvenile Court," Judge Smith of Stockton; "The Work of the Woman's Home and Foreign Missionary Societies," Mrs. Hinman; "The Relation of the Church to the Social Life," Rev. A. E. Bradstreet; "How to Reach the Men," Rev. B. Gould; "The Spiritual Development of the Child," Rev. H. Burr.

Royal entertainment was given by the church at Ripon, of which the Rev. D. J. Davis is pastor.

The next meeting will be in Stockton.

UPPER BAY ASSOCIATION.

The Upper Bay Association met at Pittsburg, May 14th and 15th and of the goodly delegation in attendance no one could have wished to fall into the hands of a more kindly and hospitable people. From start to finish the association abounded in good things and all with one accord declared, "It is good for us to be here." Everything was enjoyable; the genuine Pittsburg church fellowship, always the same, never failing; the good music; the cordial greetings and reunion of Christian workers; the pleasant weather; the splendid papers and addresses of those upon the program. Undisguised and genuine satisfaction beamed from every face. How could it have been otherwise with Pastor Cook and his good wife as the hosts? This devoted and popular pastor with prophetic eye beholds in the flourishing town of Pittsburg a great and promising field for Congregationalism and is wisely laying a good foundaton in view of the future. The work at Pittsburg is in good hands.

The association sermon was given by Rev. O. W. Lucas, pastor at Oakley.

The reports of the churches revealed the spiritual conditions as generally promising throughout the association, with a pastor in nearly every pulpit. Several churches reported having engaged in special evangelistic effort resulting in the deepening of the moral and religious tone of the church and community. In general the pastors and members of the churches are interested and active in civic affairs and have in several places given efficient help in no-license campaigns.

The association theme, "Men and the Churches," suggested to those on the program some strong and timely messages concerning the great need of active service on the part of the men among the churches in the Sunday-school, in financing the church and in the movement for civic and social righteousness. The church needs men, transformed men, consecrated men, Christ's kind of men, who will stand in the local communities and in the nation for temperance, purity and the righteousness that exalteth the nation.

The spirit that permeated the association during the discussion of the problem of how to interest men and secure their co-operation in the work of the churches was strong and manly. The combined messages of the association made a strong and earnest plea for personal devotion of Congregational men to Jesus Christ as Savior and Lord and to the service of the church and to the larger work of personal evangelism among men.

During the sessions topics as follows were discussed: "Men and Religion," Rev. F. M. Washburn; "The Place of the Church in the Community," Rev. O. W. Lucas; "Evangelism Among Men," Rev. A. L. Sahlstrom; "The Indifference of the Average Man," Rev. Edmund Owens; "How to Interest Men in the Work of the Church," Rev. T. S. Lewis.

Mrs. F. M. Washburn of Suisun especially quickened the pulse of her hearers with her stirring address on "The Men's Attitude Toward Temperance," in which she gave forth no uncertain sound.

Rev. R. T. Carter, superintendent of religious instruction in the First Congregational Church of Oakland, aroused considerable interest among his hearers by his original method of discussing "The Adolescent Boy" problem.

The Rev. Edmund Owens was elected moderator and Rev. E. O. Chapel, registrar.

A resolution was presented and adopted to the effect that this association earnestly request that the California Home Missionary Society continue to make appropriation for the support of the church at Oakley for one year, or until such time as the Home Missions Council shall adjust church conditions in that town.

The next meeting will be in Crocket on the second Tuesday in November.

E. O. CHAPEL, Registrar.

WASHINGTON LETTER.

By Samuel Greene.

Our church at Stevenson, Skamania County, from its beginning as a Sunday-school more than five years ago has had a continual struggle to live; not because of any serious competition with any other similar enterprise but for the reason that for several years there was none but the most superficial interest in religious things, so little that except for the most constant care and supervision on the part of the district missionary, nothing could have been sustained in the way of any organization. The brief pastorates were very discouraging to the church and community and not until the coming of Rev. Charles H. Nellor did it seem possible to secure the necessary permanent site for the buildings essential to the life and growth of the church as an organization. Evidently Pastor Nellor went to Stevenson for business and not did he at once proceed to preach the gospel of the kingdom, but, when finding the suitable location he pitches his tent thereupon, making his home for himself and family under the canavss, but proves able to persuade the church to go on without delay to erect both church and parsonage buildings. On the 14th day of April these structures were completed and so nearly paid for that they could be safely dedicated to the God and Father who had so kindly blessed the efforts on the part of all of the people who were in anywise interested, but to Pastor Nellor is given the greatest commendation for his patient perseverence and courage to the end. The sermons, of both morning and evening, were preached by Rev. W. J. Hindley of Spokane while Superintendents W. W. Scudder and J. H. Matthews made other addresses and participated in the act of dedication with pastor and people. It was a great day for Stevenson.

Plymouth church, Seattle, entered through the open doors of the large auditorium of their now finished church edifice on Sunday, May 5th. This will easily seat fourteen hundred and was at once filled to the doors with some standing in the vestibules. It is finely and elegantly finished with a marble entrance-way, bowled floors, mahogany pews, frescoes, all in perfect harmony. The organ is said to be the finest on the Pacific Coast, costing $18,000; the whole equipment reaching to the sum in excess of two hundred thousand dollars.

The 21st annual meeting of the Northwestern Association of Churches and Ministers was held at Monroe, Washington, on May 7th and 8th, being a most interesting and profitable gathering. About forty churches, with pastors and delegates, were represented. Following the necessary business of the opening hour the program was opened by a Bible study, with Rev. E. T. Dunstan as leader, on II Cor. 12:1-10, "The Thorn in the Flesh."

Rev. Sidney Strong, D.D., gave the Moderator's address on "The Test of Our Theology and Ethics." The Woman's Hour followed, with a discussion of themes relating both to the home field and the foreign, by Mesdames R. G. Angell, M. E. Stiles, W. C. Wheeler, J. S. Noble and R. S. Osgood.

Supt. Scudder gave an interesting account of the State Missionary work and its needs while Supt. Matthews spoke on our Sunday-school interests.

The annual sermon was preached by Rev. W. R. Parr, of Granite Falls: "The Coming Kingdom, The Church's Lost Message," after which we participated in the communion. On Wednesday morning we were again led in Bible study by Rev. L. L. Woods of Snohomish. The reports from the churches were of more than usual interest, showing growth and activity, nearly every one reporting additions by confession as well as by letter. This association, for one called "local," is very large, numbering over seventy churches, and it has been suggested that to allow all of these churches to secure reasonable fellowship there should be a division into three. This was made a topic for discussion and received considerable attention, but was laid over until the fall meeting in November. The same disposition was made of the report of the National Council Committee of Nineteen presented by Dr. F. J. VanHorn, when more time could be given them both.

The visit to the State Reformatory, located at Monroe, in the early afternoon gave us an enlarged interest in discussing later, "What We are Trying to Do for the Boys," opened by Chaplain O. C. Wright of that institution. The last evening was given up to the services of dedication of the new Sunday-school and Social Building, the sermon being preached by Rev. L. L. West of Everett and the prayer of dedication offered by the writer. This enlargement of their church plant has awakened a new interest in the social activities and the Sunday-school has nearly doubled in enrollment. Rev. M. A. Frost is the present pastor and his people have rallied to his aid from the opening of his work.

Seattle, May 10th.

OREGON LETTER.

By George H. Himes.

Last Sunday the Portland First Church had an addition of four new members. Today Dr. Dyott preached the dedicatory sermon of Plymouth Church, Seattle, and also preached in the evening. Dr. William H. Proctor, Professor of Biblical Literature in Pacific University, supplied the pulpit of Dr. Dyott.

The Men's Brotherhood of the First Church were royally entertained last Monday evening by Mr. Samuel Hill, at one time connected prominently with the James J. Hill system of railroads, who gave a most interesting and suggestive address on the subject of "Good Roads," illustrated by a large number of stereoptican views.

President William N. Ferrin, of Pacific University, Forest Grove, spent two days in Corvallis the past week in presiding at the annual meeting of the Oregon Academy of Science. Profs. Lester B. Shippe and A. M. Bear, also of Pacific University, presented papers on scientific subjects before the membership of the Academy.

The new Library building of Pacific University is rapidly approaching completion, and will be ready for occupation in a few weeks. This is a structure which has been greatly needed by the institution for many years, as its Library is one of the most important and perhaps the largest in Oregon, aside from the Public Library of Portland. It will

be fireproof and is being constructed after the latest and most approved designs.

Sermons appropriate to "Mother's Day were preached in many of the principal churches in Portland and throughout the state to-day.

The report of R. R. Perkins, the Religious Work Director of the Portland Y. M. C. A., for the year ending May 1, 1912, indicates that that Association has made great gains during the past year, and is believed to stand second in percentage of gain among the Associations of the United States. The religious meetings, exclusive of Bible classes, were attended by 31,484 men and 2,806 boys. The enrollment of students in Bible class study was 1,687, 912 men and 775 boys.

The corner-stone of the Liberal Arts Building of Reed College was laid at Portland yesterday afternoon in the presence of a large number of people by the officers of the Grand Lodge of Masons of Oregon. The cost of this building will be a little over $200,000.

The Congregational Church of Corvallis is prospering under the ministry of Rev. Edward T. Sherman. Over 30 additions to the membership have been received during the past year. Pastor Sherman is greatly handicapped by not having an up-to-date church in which to hold services. The location of the existing church edifice is poor. While it was central when it was built more than twenty years ago, it is now very much at one side and out of the range of the increasing growth of the city. An electric railroad is being pushed toward Corvallis, and this is certain to increase the population in this section of the Willamette Valley, one of the most beautiful and fertile parts of Oregon. With the gifts of a minister already possessed by Mr. Sherman and the excellent choir and other adjuncts needed in efficient church work, already organized, if supplementd by an attractive and commodious house of worship, properly located, this church would have a great future before it.

Your correspondent spoke twice in the church to-day, giving a review of the origin and progress of Christian work in Oregon from the beginning over one hundred years ago up to 1875.

Corvallis, May 12, 1912.

The Home.

MAY MORNING.

Within the power that binds my heart to thine
  There sleeps the spell of some eternal thing,
  Outlasting passion—as the pulse of Spring
Outlasts the brief pulsation of the wine.
I know the stars above me shall outshine
  All earth-fed lamps; and though the years must bring
  Life's vesper shadows, yet some voice shall sing
The ageless evensong of love divine.
Let me not mar with one impatient thought
  The quiet dawning of a perfect day;
  But see beneath the blossoms of the May
The parable of all that love hath brought,
The pledge of all hereafter to be sought,
  As heart to heart we tread life's love-lit way.

—Percy C. Ainsworth.

MODERN GIRLS AND MODERN CHIVALRY.

"The women of the Middle Ages certainly asked a lot of the men who liked them, didn't they?" remarked the girl in the lingerie waist, absorbed in the discussion of an historical novel and the consumption of a peach sundae.

"Guess they did," agreed the girl in tan linen, indifferently. "They had to fight duels and carry secret messages and do all that sort of thing most all the time, if they were going to make the heroine notice them at all. I've seen that in dozens of books, and I 'spect it's true. Oh, by the way," she added, with a sudden accession of interest, "Jack was round at the house last night and brought two pounds of candy and May was there, and Tom—we had lots of fun. Wish you'd been there, too. Jack's awfully nice. He comes to see me once or twice every week, and he always brings a box of candy or a new book, or something, and he's always taking us to the theatre, and Willow Grove and the Park. That's the kind of a man I like."

The talk drifted on to personal matters, carelessly—little foolish bits of girlish gossip. But, sitting at the next table to the two girls, a man heard the light remarks anent medieval demands upon chivalry and the liberality of "Jack." And it made him think.

He knew dozens of "Jacks"—generous, light-hearted young fellows—who worked hard all day, and who had plenty of nice girl friends whom they liked, and with whom they enjoyed spending an evening.

And he knew dozens of girls like these—merry, good-humored, unthinking, fond of fun and fond of society, nice girls for a chap to know, all of them, and yet making constantly demands that few young men on a salary could meet.

And, as he sat there at the little table in the confectioner's shop, he remembered one of these same "Jacks" whom he knew —a boy who had fallen into low company, and whom he had helped to set on his feet again. And he thought of the boy's hot young accusation—

"I tell you, a fellow who hasn't lots of money can't afford to go with nice girls. I can't be getting five-pound boxes of chocolates, and flowers, and theatre tickets all the time. I simply haven't the money—I'm not a millionaire. And it sort of forces a fellow down—somewhere else."

"But the average nice girl makes a chap spend money on her all the time. If he doesn't bring her little presents, and take her to the play, and send her flowers on her birthday and a dozen other days in the course of the year, and 'show her a good time' generally—well, he's out of the running. She hasn't any use for him. 'If you haven't any money, why, you needn't come round'—that's just it.

"It isn't the fellow who's the nicest, or cleverest, or jolliest—in the last analysis; it isn't even the fellow who cares the most about a girl—who wins out. It's the man who can give her the most presents, spend the most money on 'showing her a good time.' "

As the man sat there at the little table and thought of what the two girls had said, it seemed to him that the boy's bitter charges came near being true. These were nice girls —the one in the lingerie waist and the one in the tan linen suit; they were likable, well dressed, representative American girls. And, all unconsciously, he thought, they were judging their men friends by a standard of dollars and cents—not generosity, though they called it that—but a weak, spendthrift extravagance.

Not because they really wanted them, but because,

through some feminine folly in setting fashions, it seemed "the thing to do," they were requiring as the price of their friendship gifts of bonbons and books and bouquets constantly. They were hurting themselves, the man reflected, cheapening themselves a little; but that was as nothing beside the harm they were doing to other persons—to those same Jacks and Freds and Toms of whom they exacted tribute.

And, thinking of what the girls had said about demands made by the "ladies fair" of medieval legends and historical novels, the man wondered whether, after all, the "women in the Middle Ages" had really "asked such a lot." They had demanded, the girl in tan linen had said, that their knights should "fight duels and carry secret messages and do all that sort of thing all the time." And these things were, doubtless, hard to do, and dangerous. But, at least, the man told himself, smiling whimsically, at least they were romantic; at least they carried with them their own inherent possibilities of adventure.

What was it, he asked himself, that they had demanded, these fair-haired heroine of old romance? What but courage and loyalty and devotion—honesty of purpose, purity of mind, generosity of spirit—things fine and good and worthy?

And as he thought of the tribute that must be paid to the modern girl, as his boy friend had described her, and as the young woman at the next table had typified her desire, it seemed to him that she had fallen far below her "exacting" and imperious sister of the old story books. For the things that girls asked to-day, he thought scornfully, were stupid things, commercial things, matters of convention and careless pleasure and superficial homage. A reckless extravagance, the pitiless servitude of "money worries" and the haunting thought of debt, the well-nigh unattainable tokens of an unworthy chivalry bought with dollars and cents—these the modern "nice girl" required—unknowingly, but with none the less tyrannous exaction. And these things were not fine, nor good, nor noble. They bound one, inNo, the man decided, it was not the "women of the Middle Ages" who asked a lot. It was the women to today.—Ex.

dissolubly, to the merciless seldom of the second-best.

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	App.	Rcd.	App.	Rcd.	App	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.
Humboldt Association														
Alton	3	...	2	...	1	...	1	...	1	...	1	...	1	...
Eureka	60	60	60	80	30	30	20	32	10	10	5	6	7	7
Falk	20	...	15	...	7	4	2	...	3	...	1	...	1	...
Ferndale	40	40	25	25	15	15	15	15	7	7	1	1	5	5
Field's Landing and Falk*	25	*22	7	5	8	1	5	...	5	...	1	...	2	...
Hydesville	15	4	4	4	6	...	2	...	2	...	1	...	1	...
Loleta	15	3	5	...	3	...	1	...	2	...	1	...	1	...
Rohnerville	25	32	10	13	10	...	5	...	5	...	2	...	2	...
Totals	203	161	128	127	80	50	51	47	35	17	13	7	20	12
Mt. Shasta Association														
Adin	7	7	5	5	2	3	2	2	2	11	1	1	1	1
Alturas	34	34	20	21	10	10	12	12	7	6	2	2	3	3
Callahans	5	...	1	...	5	...	1	...	1	...	1	...	1	...
Cottonwood	20	15	10	10	7	7	4	4	5	5	1	1	2	2
Dorris	...	...	...	...	5	5	...	...	...	...	...	...	...	...
Etna Mills	25	2	10	...	10	...	10	...	5	...	3	...	5	...
Likely	10	...	2	...	4	4	5	...	1	...	1	...	1	...
Little Shasta	16	16	16	16	5	5	5	5	5	7	1	1	2	2
Oro Fino	1	...	1	...	1	...	1	...	1	...	1	...	1	...
Weaverville	40	9	40	...	25	14	15	...	25	25	2	...	3	...
Totals	158	83	105	52	74	48	55	23	52	54	13	5	19	8

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